565 554 [302] [516] The Imochar, on the other hand, are much more distinguished than the Imrad; their toilette is more elaborate and their bearing nobler, so that it is often easy to distinguish them from the Imrad by their more majestic carriage. They also assume a more elegant [195] language, from which are banished vulgar expressions and words foreign to their language, brought in by slaves. This difference of appearance and language is even more perceptible among the 554 562 574 women; they are sometimes astonishing by their grace and their refined manners. They are real great ladies, who receive in their leather tents with as much dignity as European women of good society. Moreover, they make a certain show of receiving their guests well [533] and charm them with the melodious sounds of their violins. The qualities esteemed in a wellborn young Tuareg girl consist in know- [565] ing how to keep her tent, making a few beautiful embroidered leather articles to give to friends or to a knight waiting upon her, and know- ing how to play the violin.

565 [83] [513] Outside of their trips in the desert, the Imochar spend one part of their life courting women and the other sleeping.

The mores are much looser for the Imochar than for the [842] 582 Imrad, bringing about late marriages and consequently unions which are most often rather unprolific. The French occupation, on the [648] other hand, has taken away their real raison d'être as they see it, and a certain neurasthenia seems to have taken hold of them in the last few years. It would be quite regrettable to see such an original stock /Fr. race/ disappear, but faced with its inertia in adapting it- self to new conditions, we cannot quite see what palliative we could bring it.

565 [793] 87] The Inislimen. -- The Inislimen make up the religious class among the Tuareg, playing the role of chaplains and marabouts /162/ and entrusted with the formation and religious education of the children.

[651] Therefore, they occupy an important social position, quite superior to that of the Imrad. In some confederations they are exempt

251 Thus, they are forced to keep supplies on hand, /226/ but it is a
343 limited stock, consisting of two or three bags of sorghum or dates which are transported each time the camp is moved. It is customary, when supplies are more considerable, to leave them in the rocks of the mountains in spots known to the people of the tribe. These granaries (ekaham) allow them to travel lighter and at the same time put supplies in safe places. In case camps are raided they make a sufficient food reserve so that the people are not driven to starvation.

184 Some tribes which have gardens in the centers of cultivation
343 often have food deposits there; they are stored for a whole family
423 group. Thus the Dag Rali have stores in the Koudia, at Ilaman,
251 Tarahananet, Abalessa, etc., where they entrust the care of their goods to their local representatives. These centers have secret granaries; they are scarcely used these days, but they were used before the French occupation for reasons of safety in case of raids. We have seen hiding places of this kind at Tit and at Bloumet, and there are probably some at Tazerouk and Ideles. They consist of cellars dug in the soil at ground level and hidden from the eyes of passers-by. Merchandise was thus protected from men and rodents.

171 While we are on the subject, let us add that granaries dug in rock are common among all Berbers. Today they may still be seen in Morocco and among the Chaouia /Shawia/ of Aurès. This custom seems to have been common in Mediterranean countries, in Syria, and especially in Palestine where it was already reported in Biblical times.

343 The Akhamouk amenokal was the only person who had real
643 granaries. He had three or four of them constructed of stone bound
251 with clay using the Sudanese technique. They were placed at the top of a rocky crest on the left bank of the Abalessa wadi, near the place where his camp was most often established.

513 Sleeping arrangements. -- Bedding includes only one or two
[illegible] sheepskins sewn together, or more rarely a rug among the rich people.

513 No one has a bed except the aménokal, who owns one of the Hausa [352 177 643] type; this model has also been adopted in a certain number /227/ of Kel Oui /Owey/ camps. (1) The man and woman each sleep on

1. Contrary to what has been said, the bed is not Tuareg but Hausa. Its use is spread among the sedentary people of Aïr, Damergou, and Sokoto, and it is made by Hausa smiths.

his or her own side of the tent, the boys with their father and the girls with their mother.

654 There are no cradles for babies among the Ahaggar Tuareg, and young children are placed on a skin or on blankets. Sometimes a hemispheric wicker frame is put over them and covered with a cloth to cut off the light or protect them from sandstorms.

The Kel Aïr and the Tenguéréguif have little cradles which are suspended from the top of the tent.

354 Fire. -- In front of each tent there is a hearth, generally made of three stones. It is not intended for cooking purposes, but rather for warmth in the evening after the sun has gone down when all the people gather in the shelter of the asaber, which is unrolled in an arc in front of the tent. The flame warms up hearts and [272] bodies and synthesizes family and friendship. Sometimes a container of water is placed on the three stones to heat in order to make tea.

343 The cooking fire is set apart, generally some three or four 354 meters from the tent, in the shelter of a little stone wall in order to protect it from the wind.

372 We have not been able to find any myth on the origin of fire 773 among the Tuareg. According to them it was created by God, who gave it to man to cook food. Iblis (Satan) wanted to seize the secret of how it was made, and God punished him by creating